Precious Counsel.

"And thou Solomon, my son, know thou the God of thy fathers" etc. 1 Chronicles 28 : 9.

David's advice to Solomon; a monarch's advice to his successor; a parent's counsel to a child; a man's advice to his posterity. Who can read it and not admire the sentiment it contains? Meditate upon it. Think of the myriad since this greeted the ears of Solomon that have in substance said the same to their children. Perhaps some who shall read this fiat remember the father's or mother's dying words: "Live so as to meet me in heaven." Do you know what that implies? It is "Know thou the God of thy father and thy mother." Who can look back upon this evidence of God's power over the soul and not yearn to know Him in the fullness of divine love? I would not reject a knowledge of Him from the standpoint of ancestral experience. "The God of thy fathers" is not without its significance. Do you not remember what it has done for your father during his busy life of toil and financial reverses? Do you remember how it lightened the burdens of mother's domestic perplexities? What a light heart she would have on the blessed Sabbath morn when she early rose to make ready to enter the blessed retreat of the good of the earth—*God's Sanctuary*—where a knowledge of His attributes is diffused and the heavenly flame of true devotion is fanned by the breeze of God's Spirit, into a burning fire that rolls out the dross of our depravity. The God of all consolation helps us to see what religion has done for our fathers and mothers? And may it shed its benign power over their children and their children's children until for ages to come it can be sung,

"Down the wonderful tide of the river of time,
The tidings of gladness are rolled,
And we listen with joy to the story sublime,
Whose beauty can never be told."

"Know God" in the sense of this admonition means experimental knowledge.

You have been asked: "Do you know Mr. Jones? Yes by reputation. I have not a personal acquaintance with him"—"Just by reputation." That means I know where Mr. Jones resides and what his business is. A kind of superficial knowledge, brought about by others knowing him more intimately. Now I fear a great many know the God of our fathers in the same way, "just by reputation." Don't rest satisfied with this kind of knowledge. Come to Him in that frame of mind that will enable you to have the spirit of humble submission to the written word. It has never misdirected a human soul nor deserted an obedient heart in life nor death. Who ever heard of a Christian in the throes of death regretting that he had lived too closely to the Word of God? No; God reveals himself there in that grand old Book. If you would know God, study its bright pages, bury its rich truths down deep in the heart of the soul and when the besoiled garb of humanity is laid by, you shall stand in the throng of celestial spirits, justified in the sight and by common consent of God, men and angels. Get close to God now, learn to cherish the society of the good of earth and then it cannot be otherwise, but you will love the society of heaven. R. F. MALLOTT.

N. Liberty, Ohio.

Time.

The saying; "Lost time is gone forever," portrays a mountain in meaning. Little does the student realize, while lounging idly in his room, that time is more precious than gold. If we utilize the moments in a proper manner, the days and years will control themselves.

The little spring that trickled down the mountain, may in years wear a great canyon; so with moments that are properly applied, produce marvelous results in the end.

If the hours that are spent in idleness and frivolous conversation, were given to literary, or scientific researches, minds that are abased might bask in the sunlight of wisdom.

There is but one way to overcome an obstacle, and that is by constant application. A grain of sand may lodge in a stream, and others, by crowding around it, will produce a great bank, which eventually turns the current in another direction.

In the sea of life, there are only a few persons who understand how to arrange the three score and ten years allotted them so as to make life a success. Why is it thus? Simply because they allow the time granted them to pass by unimproved.

The parable of the talents beautifully illustrates the necessity of constant application. If the Christian, who is spending hours in attempting to impeach some sister's or brother's character would give that time to lifting the load from some poor sinner's back, he could perform a service that would add to his crown, and be worth more than all the confessions he could possibly make to the one he had wronged.

We see the fruits of wasted time almost everywhere: on the farm, in the shop, state and church. The negligent farmer grows nothing but weeds and tares. The idle shop-keeper is evaded by mortals and bankruptcy soon devours his substance. The state that yeilds to leisure and luxury, is soon conquered by the ambitious nations of the world. A land of people who call themselves Christians, if they are indifferent to the cause espoused, soon become lukewarm, and God deserts them, and they make excellent lairs for the devil to lounge in.

In fact the wasting of time is the great evil in this generation. As a grain of wheat sown today will produce a million a few years hence, so a moment's idleness today may produce hundreds of years in time to come. Those who would write their names on the cliff, must apply themselves momentary to duty, ascending hand over hand, until they arrive at the top, and the great king recognizes their work as well done. He will call them from this stage of action to receive the reward that they have justly earned. Though gone their memory will continue to live as long as the world lasts; and in the final judgment they shall come forth to receive the reward for well improved talents.

Time—the precious boon that is given to man must be improved if success would crown your efforts in this life, and glory in the life to come:

"Work for the night is coming
When man works no more."

E. L. HILDEBRAND.

Fields of Christian Labor.

When Christ commissioned his disciples he commanded them to begin at Jerusalem. So I say, Begin at Jerusalem; your own family is your Jerusalem. Cain insolently asked: "Am I my brother's keeper?" And we are shocked at his cold-heartedness and villiany. But a more shocking question still is being asked to-day, and it is, Am I my wife's, my husband's keeper? Am I my son's keeper? Am I my daughter's keeper? Do I owe anything to my family religiously? Does God hold me responsible for the religious health and welfare of my family Hear me, parents, who have been derelict in your duty in relation to your families! Every father is an ordained priest; every mother is an ordained priestess. Your ordination comes not from bishop or archbishop, but from God himself. The angel Gabriel, while he is the messenger of Jehovah, never had a higher or holier work to perform than have you. In a sense infinitely higher than Cain ever dreamed, you are your companion's keeper! You are your son's keeper! You are your daughter's keeper!

Joshua, living in a barbaric age, understood this, so he made the resolve: "As for me and my house, we will serve the Lord." Solomon understood it, and so he said: "Catechise a child in the way he should go, and when he is old he will not depart from it." (Delitzsch). Paul so understood it, when he commanded: "Fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Still again, Paul in writing to the Corinthians, declares that: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." First of all, then, ye who are followers of Christ, in the revival that is now in progress, or that is soon to be inaugurated, cast your lines and hooks in your own families: "Begin at Jerusalem."

Wife, if your husband is irreligious, talk to him about his soul. Watch your chances, and some day you will find your lion-hearted companion as as gentle and tender as a child; then pour your story of love and longing into his soul. Tell him how you need his help in living for Christ; how unhappy you are because he does not love his Saviour; how you pray for him daily and hourly.

Husband, if you have an irreligious wife, follow the same course. Pray not only for her, but also pray with her. In her tenderest and gentlest moments breathe the name of Jesus into her soul. Ah! there is nothing so persuasive as love; nothing so mighty as the prayer of faith.

Parents, if you have irreligious children, live such holy and consistent lives as will win for you their confidence. Then drop down the hook of truth, baited with the Word of God' dipped in the Holy Spirit, and fish for the souls of your dear children, for whose existence you, and you alone, are responsible! Take them, one at a time, into a room, and plead with them with tears in your eyes; pray for them and with them with agony in your soul. Remember, one at a time; hand to hand, eye to eye, soul to soul. Inspire them with confidence in your minister, so that they will feel when they hear him that his name must be John, because he is manifestly sent from God. Do not leave them run riot in the community, nor to go and hear Universalism or Predestinarianism, or close communionism, but have them in your own pew, where they will constantly hear that unless they repent they "shall all likewise perish;" but that "whosoever will, may come;" and that the feast is spread, and even those who are in the highways and hedges may come and eat, and be filled. Cast line and hook for husband and wife, for son and daughter; begin at Jerusalem.

But we have duties beyond the horizion of our own families. Jesus came not to save his particular family, nor his particular tribe, nor his particular race, but to save all men everywhere. "And if any man hath not the spirit of Christ he is none of his. You remember that when Paul was at Troas he saw a vision: "There stood a man of Macedonia, and prayed him saying, 'Come over into Macedonia and help us.'" Paul "immediately" obeyed the vission. Although it meant to leave home, and kindred, and native land, and at last perish at the hands of Nero, he did not hesitate a moment.

Followers of Christ, next door to you there is a family which is kept out of the eternal burning by a single brittle thread. On the same street on which you live there are a dozen, a score, a hundred families which are, thus far, as truly lost as though Christ had never come to save them. In the community in which you live, since you moved there, a score of people have gone down to hell forever, and yet you did not say a word to them about their souls. There houses were on fire, but you did not awaken them. They had an incurable disease, but you did not tell them that there is a balm in Gilead, that there is a Physician there. They perished, but you never, not even once told them of Jesus the mighty to save.—REV. J. W. DRIVER, IN CENTRAL CHR. ADVOCATE

It is nothing to a man to be greater or less than another—to be esteemed, or otherwise, by the public or private world in which he moves. Does he, or does he not, behold and love and live the unchangeable, the essential, the divine?—ESSAYS.

OBITUARY.

ANDREW INGLERIGHT.—Born October 12, 1805, died February 8th, 1886, age 81 years, 4 months and 6 days.

Thus has gone another old pioneer. He united with the church seventeen years ago and and when the division came, he went with the Brethren church. He leaves a large family and worthy wife and much esteemed sister, who is loved by all that know her. He was followed to his last resting place by a large concourse of people. Services by the writer, Acts 20 : 33.

J. C. CRIPE.

ARNSBERGER—Died at hisresidence, near Rockwell city, in Norton Co., Kan., Dec. 13th, 1885, Elder Jacob Arnsberger aged 66 years. Our deceased brother was in is his early days a prominent member in the Methodist church in the State of Ohio and for a season was class-leader. Later, he united with the Brethren church and about the year 1880; he emigrated to Webster Co. Neb., and while residing there, was at Burr Oak, Kan., ordained Elder, at the hands of Elders A Ives and John Forney in Jan. 1882. From Neb. he moved to Norton Co., Kan., the spring of 1884, and took charge of the Brethren church here of the Maple-Grove Colony and continued up to the time of his death. While residing here he was instrumental in building up and organizing the Somerset church near Beaver City, Neb. He ever was zealous for the Master, and died in the triumph of a living faith.

He leaves two sons and the entire congregation of the church here to mourn his departure though not without hope.